Dr. *Chauncy's*

SERMON,

On the DEATH of

Mr. *Edward Gray.*

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BRITISH MUSEUM

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Mr. Edward Grey's

Charity to the diſtreſſed Members of Chriſt accepted as done to himſelf, and rewarded, at the Judgment-day, with bleſſedneſs in God's everlaſting Kingdom.

A

SERMON,

Preached the Lord's-Day after the DEATH of

Mr. *Edward Gray.*

Who Departed this Life *July* 2nd, 1757, in the 84th Year of his Age.

By *CHARLES CHAUNCY*, D.D.
One of the Paſtors of the firſt Church in *Boſton.*

" He that ſoweth bountifully ſhall reap alſo bountifully." Apoſtle PAUL.

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BRITISH MUSEUM

Deeds of Charity Rewarded, at the Judgment-Day, with everlaſting Bleſſedneſs.

MATT. XXV. 34, 35, 40.

Then ſhall the King ſay unto them on his right hand, come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave me meat; I was thirſty, and ye gave me drink; I was a ſtranger and ye took me in.——Verily, I ſay unto you, inaſmuch as ye have done it unto one of the leaſt of theſe my brethren, ye have done it unto me.

THE paſſage of ſcripture, of which the words I have read to you are a part, contain an account of the proceſs of the great and general judgment; an account, perhaps, the moſt obſervable of any to be met with, in a ſingle view, throughout the new-teſtament.

IT might be "profitable for our inſtruction in "righteouſneſs" to go over the particulars of this account: But the limits to which I am confined will not allow of this, nor indeed to diſcourſe upon every thing worthy of notice in the text it ſelf.

THREE things only may come under conſideration, at preſent, as being of more ſignal importance.

I. The influence of deeds of charity on the ſentence that will be pronounced, at the general judgment, on the righteous.

II. The particular and diſtinct mention that is here made of this kind of deeds before any other.

III. The endearing manner in which our Saviour, the great Judge of the world, ſpeaks of deeds of charity.

I. THE firſt thing to be conſidered is, the operation of deeds of charity with reſpect to the ſentence, which will be pronounced on the righteous, at the judgment. The ſentence is that, ver. 34. "Come, "ye bleſſed of my Father, inherit the kingdom pre-"pared for you from the foundation of the world."

And

And then follows, ver. 35, the influence of charity on the procurement of this happy ſentence, "For "I was an hungred, and ye gave me meat; I was "thirſty, and ye gave me drink," and ſo on.

OUR Lord, you ſee, has connected the ſentence, at the judgment-day, which pronounces and makes men bleſſed, with deeds of charity to the needy and diſtreſſed. This kind of deeds therefore are of ſervice, in ſome ſenſe or other, in order to the procurement of this ſentence.

BUT the queſtion is, what is their influence? How do they operate to the obtainment of bleſſedneſs at the judgment?

IN anſwer whereto, we may be ſure, they are of no uſe, have no influence, as the *meritorious* cauſe, ground, or reaſon, of this bleſſedneſs. The church of *Rome* may think highly of the value of good works, hoping to be bid, at the judgment, to inherit God's heavenly kingdom, on account of the *worthineſs* of them; and they may ſupport themſelves in their hope, from what our Lord has ſaid in my text. But they certainly miſtake his meaning. To ſpeak of works, whether of righteouſneſs or charity, as meritorious

rious of heavenly bleſſedneſs is an abſurdity too groſs to be entertained by any, who are allowed the free uſe of their reaſon, and the word of God.

'TIS one of the moſt obvious truths, that all that we have, and are, we derive from God. Not only our ability, but our very inclination, to every good work, is the free gift of God. The apoſtle *Paul* therefore makes thoſe appeals, 1 *Cor.* iv. 7. "Who "maketh thee to differ from another? and what haſt "thou that thou didſt not receive"? And his reaſoning hereupon is ſtrictly concluſive; "Now, if thou "didſt receive it, why doſt thou glory as if thou hadſt "not received it"? This ſame apoſtle makes that ſolemn challenge, *Rom.* xi. 35. "Who hath firſt "given to him"? If any are able to anſwer and ſay, we have given to God that which we did not firſt receive from him, they may then claim, as is conceded in the next words, "to have it recompenſed to them "again." But as no meer man could ever juſtly plead thus, it muſt forever be acknowledged, that an admiſſion to bleſſedneſs in heaven is a reward of grace, and not of debt. Eſpecially,

IF it be conſidered, that, when we have done our all in ſerving God, and doing good to men, we have done only our duty. And where is the merit of this?

As

As our Saviour argues, *Luk.* xvii. 9, 10. "Doth he "thank that Servant, beeauſe he did the things that "were commanded him? I trow not. So likewiſe "ye, when ye have done all thoſe things which are "commanded you, ſay, we are unprofitable ſervants; "we have done that which was our duty to do." And we have the more reaſon, after we have done our all, to eſteem ourſelves "unprofitable ſervants," becauſe our beſt ſervices carry in them ſo great a mixture of frailty and imperfection, and are accompanied with ſo many faults and follies, that we ſtand abſolutely in need of the pity and mercy of God. Beſides all which,

"Our goodneſs extendeth not unto God:" Nor if we are ever ſo righteous, or charitable, can we "be profitable to the Almighty." Excellent is the reaſoning in the book of *Job* to this purpoſe. "Is it any pleaſure to the Almighty, that thou art righteous? or gain to him, that thou makeſt thy ways perfect? Look to the heavens, and ſee, and behold the clouds which are higher than thou. If thou ſinneſt, what doſt thou againſt him? Or if thy tranſgreſſions be multiplied, what doth thou unto him? If thou be righteous, what giveſt thou him? Or what receiveth he of thine hand?" The words are a moſt ſolemn check to the fond conceit, we are too apt to entertain of ourſelves, and of the ſignificancy of our ſervices, as they reſpect

God. When we look up to the heavens, and behold the ſky, and the clouds, we ſee them to be high above us: But the great God is ſtill infinitely higher; exalted far above all heavens, and as far beyond the reach of being affected by any conduct of our's towards him. We may be ready to indulge the tho't, as if the glorious God was mightily diſſerved by our ſins, and as much benefited by our acts of goodneſs: But this is altogether a vain imagination. If we are wicked, it's no hurt to the Almighty: Nor if we are righteous, is he at all advantaged by it. He is neither the worſe for our ſins committed againſt him; nor the better, tho' we ſhould make our ways perfect before him. And whatever our carriage is, he unchangeably remains the ſame bleſſed God forever more. How impoſſible is it then, that we ſhould *merit* at his hands! If he receives nothing from us, if he is nothing bettered by any goodneſs of our's, all tho't of *deſert* muſt be totally laid aſide; eſpecially that moſt vain of all imaginations, the pretence of *meriting* ſo great a reward from God as heaven, and the everlaſting bleſſedneſs of it.

BUT tho' all claim of reward upon the foot of works, in point of *merit*, muſt be forever excluded; yet are they far from being uſeleſs. And works of charity may properly be conſidered as having ſome influence

influence on the beſtowment of bleſſedneſs, at the judgment-day. And their influence ſeems to lie in this, that they are among thoſe fruits of faith and love, which, as there is opportunity therefor, are made requiſite, in the goſpel-covenant, in order to our being qualified for the rewards of the heavenly kingdom. It having pleaſed God, of his meer mercy, upon the account of Chriſt, for his ſake, and in virtue of his merits, to make the promiſe of heavenly everlaſting bleſſedneſs to perſons ſo and ſo qualified, our having "fed the hungry, and cloathed the naked," and this, from a principle of faith that has wrought in theſe effects of love, operates to our advantage, at the judgment, as it declares us to be the perſons that are qualified, according to the goſpel-ſcheme, for the kingdom, God has prepared from the foundation of the world.

When therefore our Saviour, in the text, pronounces the happy ſentence on the righteous, "come ye bleſſed of my Father"—, and adds this account of the matter, "For I was an hungred, and ye gave me meat"—, his deſign is, not to point out the proper cauſe, the meritorious ground, of this reward; but the connection the goſpel has made between the reward, and the way to it. He would hereby, in the ſtrongeſt manner, give us to underſtand, the neceſſity of deeds of charity in order to an admiſſion to future

bleſſedneſs; and that there can be no ſuch thing, according to the conſtitution of the goſpel-covenant, as our being tho't *meet*, at the general judgment, to inherit the kingdom of God, unleſs we are the ſubjects of that faith, which has wro't by love, not only love to God, but to our brother alſo, evidencing it's reality by all proper acts of beneficence, as there has been opportunity therefor.

IN a word, the chief thing aimed at by our Lord is, to aſſert the abſolute and indiſpenſible neceſſity of deeds of charity, ſo far as God gives opportunity; to declare it, in the moſt ſolemn and formal manner, that if we have this world's goods, and are of ſuch a temper as that we can "ſee our brother have need, and ſhut up our bowels of compaſſion from him," we ſhall in no wiſe be counted worthy, at the judgment-day, to receive the ſentence, "come, ye bleſſed of my father, inherit the kingdom prepared for you from the foundation of the world"!—But I may not enlarge any further here. To go on,

II. THE ſecond thing obſervable in the text, is the particular and diſtinct mention of deeds of charity, rather than any other. "I was an hungred, and ye ye gave me meat; I was thirſty, and ye gave me drink".— You obſerve, deeds of charity are the only

ly ones our Lord has inſtanced in. And theſe are ſingled out, and mentioned with particularity, and diſtinctneſs.

" Not but that many (as one expreſſes it) will be found at the right hand of Chriſt, who never were in a capacity to " feed the hungry, or cloth the naked"; but were themſelvs both fed and cloathed by the charity of others." 'Tis particularly recorded of *Lazarus*, a poor beggar, ſo reduced as to deſire to be " fed with the crumbs which fell from *Dives*'s table", that, when he died, he was " carried by the angels to *Abraham*'s boſom." And, to ſay the leaſt, as great numbers from among the poor, as from among the rich, will hereafter be admitted into the kingdom of our Lord Jeſus Chriſt.

Neither may we think, becauſe works of charity are here particularly mentioned, that other good works are needleſs; or that theſe will atone for the want of the other. Charity is not here ſingled out to exclude the concurrence of other chriſtian virtues. We may not imagine, that 'tis of little conſideration how a man lives in other reſpects, if he is but bountiful in his diſtributions to the neceſſitous. No; how pleaſing ſoever the ſacrifice of alms may be to the

the Father of mercies, 'twill be of no account, another day, if we are negligent of our duty in other regards. We muſt be pious towards God, ſober as to ourſelves, and righteous, as well as charitable, towards our neighbour: Nor otherwiſe ſhall we, at the judgment, be pronounced "good and faithful ſervants," and be bid to "enter into the joy of our Lord."

BUT if other works beſides charitable ones are thus neceſſary, why, you will ſay, are theſe latter ſingled out, and diſtinguiſhed, as it were, from the reſt?

SEVERAL good reaſons may be aſſigned for this; and they are theſe that follow.

ONE may be obviouſly collected from the very ſentence itſelf, which is here paſſed on the righteous. For 'tis a ſentence of mercy; pronounced, not according to the rigors of juſtice, but the allowances of grace. Our Lord and Judge is now exerciſing the moſt illuſtrious act of grace towards righteous men: And what works ſo proper to be particularly mentioned by name as works of mercy? At ſuch a time as this, there ſeems to be a ſpecial fitneſs in our Saviour's taking a diſtinct notice of the charitable deeds, which good men have done, in obedience to his goſpel, and in relief of thoſe who needed their compaſſion.

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IT ought alſo to be remembred, that deeds of charity are often performed in ſo ſecret a manner, that they will never be known, unleſs they are revealed at the day of judgment. Many good men ſo punctually, in many caſes, obſerve the direction of their Lord, that they ſuffer not their "left hand to know what their right hand does," in the article of "giving alms." Their good deeds to the diſtreſſed members of Jeſus Chriſt lie concealed from the knowledge of the world. 'Tis not imagined, and would ſcarcely be believed, how frequently, and with what liberality, they make diſtributions to the neceſſities of the ſaints. And is it fit ſo much goodneſs ſhould forever be buried in ſecrecy? It ſhall not, but, according to the promiſe of Chriſt himſelf, be opened to the world, and rewarded. So we read, *Matt.* vi. 3, 4. "When thou doſt alms, let not thy left hand know what thy right hand doth, that thine alms may be in ſecret: And thy Father, which ſeeth in ſecret, himſelf ſhall reward thee openly." Our Lord might, probably, have in view this promiſed reward; ſo wording his account of the judgment, as to aſſure good men, that all their deeds of charity ſhould then be openly acknowledged, and particularly related, to their eternal honor, before the general aſſembly of men and angels.

ANOTHER reaſon of this conduct of our Lord might be, the great ſtreſs he has laid upon the duty of

of charity, in the new-teſtament-writings. Of all the duties we owe to our neighbour, there is no one, perhaps, in the whole ſyſtem of chriſtian morality, that is more particularly, frequently, and preſſingly urged upon us. That we ſhould love one another, not in profeſſion only, but with a love expreſſing itſelf in all inſtances of beneficence, was the great meſſage the Son of God came into the world to deliver to us. So we are told, 1 *John* iii. 2. "This is the meſſage ye have heard from the beginning, that ye ſhould love one another." The law of love, as diſcovering itſelf "in deed and in truth, and not in word and tongue" only, is emphatically the law of chriſtianity. Says our Saviour, *John* xv. 12, "This is MY commandment, that ye love one another." Says the apoſtle *Paul* in his name, *Col.* iii. 14, "Above all theſe things put on charity." And the apoſtle *John* ſo connects the duty of loving one another with the firſt and great duty of loving God, that if we do not love one another, neither can we love God. His words are theſe, 1 *John* iii. 17. "But whoſo hath this world's goods, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him"? The manner of diction imports a moſt vehement denial. It does not dwell in him, be his pretences what they will. In fine, this charity is made ſo to enter into the very being of chriſtianity itſelf, as that, without it, we are not allowed

ed the character of real chriſtians. To this purpoſe we read, 1 *John* iii. 10. "In this the children of God are manifeſt, and the children of the devil; whoſoever doth not righteouſneſs is not of God: neither he that loveth not his brother." So in the 14th ver. "We know that we have paſſed from death to life, becauſe we love the brethren: He that loveth not his brother, abideth in death." Vaſt ſtreſs, you ſee, is laid upon this duty of love, not the name, but the thing, that is to ſay, love as it diſcovers itſelf in all proper deeds of charity. And we are herefrom taught the pertinency of the diſtinguiſhing notice our Saviour takes, at the general judgment, of this kind of deeds. It cannot be thought ſtrange, that he ſhould thus ſingle them out, ſince they are ſo emphatically particularized in the goſpel, and ſpoken of as neceſſary in order to an acquittance at the bar of judgment.

MOREOVER, deeds of charity, ſpringing from a principle of love, are a ſure proof of our being univerſally qualified for the rewards of God's heavenly kingdom. For our whole duty, both to God and man, is nothing but love diverſified in its working.

WHAT is our duty to God but love varied in its actings? It is the root of all holy obedience to him, and ſeminally comprehends it all. The apoſtle *John*

therefore obſerves, 1 *John* v. 3. "This is the love of God, that we keep his commandments." And, if our love be real and hearty, it will expreſs itſelf in a dutiful regard to him as our King and God, in a ſteady care to obſerve whatſoever he has commanded.

AND the ſame may be ſaid of love to our neighbour. It includes in it virtually all the offices of juſtice and charity, and whatever duty we are obliged to, with reference to one another. So we are expreſly taught by the apoſtle *Paul*, in *Rom.* xiii. 8. "Owe no man any thing but to love one another; for he that loveth another hath fulfilled the law." It follows in the two next verſes, "Thou ſhalt not commit adultery, thou ſhalt not kill"—; and if there be any other commandment, it is briefly comprehended in this ſaying, namely, thou ſhalt love thy neighbour as thy ſelf.—Therefore love is the fulfilling of the law."

SO that where love is, that love which expreſſes itſelf in deeds of charity to the poor members of Chriſt, there no other chriſtian grace can be totally wanting. Our Saviour therefore, by mentioning deeds of charity, as ſpringing from love, has done the ſame thing in effect, as if he had mentioned every thing elſe.

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In fine, another reaſon, why our Saviour takes ſuch diſtinguiſhing notice of acts of charity may be, becauſe he looks upon every one of them as a kindneſs done to himſelf. And this leads me to the next thing to be diſcourſed to from the text; and that is,

III. The endearing manner in which he ſpeaks of deeds of charity. "I was an hungred, and ye gave me meat; I was thirſty, and ye gave me drink," and ſo on. What is done by the righteous, in a way of charitable diſtributions to the diſtreſſed members of Chriſt, he graciouſly ſpeaks of as done to himſelf. For this is the meaning of the words, as our Lord has himſelf explained them. For 'tis obſervable, when the great Judge of the world had ſaid, "come, ye bleſſed of my Father, inherit the kingdom prepared for you,—for I was an hungred, and ye gave me meat"—; The righteous, to whom he had thus applied, filled with humble wonder, to find ſuch poor and worthleſs ſervices of their's, ſo graciouſly owned and amply rewarded, break forth in the following admiring addreſs to their King and Judge, "Lord, when ſaw we thee an hungred, and fed thee? or thirſty, and gave thee drink? when ſaw we thee a ſtranger, and took thee in"—? To which our Saviour makes the aſtoniſhing anſwer, in the latter part of my text, "Verily, I ſay unto you, inaſmuch as ye

have done it unto one of the leaſt of theſe my brethren, ye have done it unto me." Me indeed, in my own perſon, ye have not relieved, refreſhed, and comforted; but theſe offices of charity ye have done to my brethren, to thoſe I am nearly related to, and tenderly concerned for: And what ye have thus done to them, even the leaſt of them, I take kindly at your hands, looking upon it with the like friendly regard, as if done to myſelf.

O WONDERFUL condeſcenſion of the Son of God, our Saviour and Judge! That he ſhould take any notice of the charities of ſuch poor, imperfect, ſelfiſh creatures, deſerves our humble and grateful acknowledgments; but that he ſhould make ſo great account of them, eſteem them as ſo many kind ſervices done to his own perſon, ſpeak of them as ſuch openly in the face of all angels and men, and admit us hereupon to the rewards of grace in his Fathers heavenly and eternal kingdom;—it is unſpeakably aſtoniſhing! Nothing could have been ſaid more powerfully adapted to convey an idea of the warmth and ſtrength of the grace of Chriſt towards men; and we muſt be loſt to all ſenſe of ingenuity, if our hearts are not touched with it.

BUT

But that we may be led into a right underſtanding of this language of our Lord and Judge, and conceive aright of the propriety of his ſaying, "inaſmuch as ye have done it to the leaſt of my brethren, ye have done it to me," let it be obſerved,

That, as he was pleaſed to become a partaker of fleſh and blood, in faſhion as a man, mankind in common are his brethren. Their relation to him as ſuch ariſes from his being a man, like as we are, ſin only excepted. And in conſequence of his poſſeſſing manhood, he may properly be conſidered as, in ſome meaſure, intereſted both in the joys and ſorrows of them, who, in common with him, partake of the ſame nature. He is accordingly ſpoken of, *Heb.* iv. 15, as "an high-prieſt, who could be touched with the feeling of our infirmities." What is done to us may, in a ſenſe, on account of his alliance to humanity, be ſaid to be done to him.

But there is an higher and more glorious ſenſe, in which the words of our Lord may be underſtood. As we are chriſtians, not in profeſſion, and appearance only, but in reality and truth, we are, in the moral and religious ſenſe, whatever nation or kindred we are of, members of that body of which Jeſus Chriſt is the head. The inſpired pen-men often ſet the

matter

matter before us in this light. 1 *Cor.* xii. 12, 13. "For as the body is one, and hath many members, and all the members of the body, being many members, are one body: So alſo is Chriſt. For by one ſpirit we are baptized into one body." In like manner, it is obſerved of believers, ver. 27th, "Ye are the body of Chriſt, and members in particular." Now, according to the reaſoning, in this ſame chapter, 26th ver. "Whether one member ſuffer, all the members ſuffer with it; or one member be honored, all the members rejoice with it." And as Chriſt is the head of the body, the church, it is eminently true, with reſpect to him, that he is a ſharer with its ſeveral members in their joys and griefs. As they are parts of his body, it cannot be but he ſhould have a tender ſympathy with them.

'Tis in alluſion to this manner of ſpeaking, not infrequently uſed in ſcripture, that what is done to the diſciples of Chriſt, is repreſented as done to himſelf. In this point of light, we are, at once, let into the meaning of that ſurprizing voice from heaven, *Acts* ix. 4, 5. "Saul, Saul, why perſecuteſt thou me?—I am Jeſus whom thou perſecuteſt." In the ſame light, we may readily ſee the propriety, and force, of that remarkable paſſage, in the goſpel, "Whoſoever ſhall give to drink unto one of theſe little ones, a cup of

of cold water only in the name of a diſciple, verily I ſay unto you, he ſhall in no wiſe loſe his reward." And 'tis with a view to the ſame conſideration of good men as the body of Chriſt, that he ſays, "I was an hungred, and ye gave me meat; I was thirſty, and ye gave me drink."—And again, "Verily I ſay unto you, inaſmuch as ye have done it to the leaſt of theſe my brethren, ye have done it unto me."

HAVING, with as much brevity as I could, gone over the ſeveral particulars propoſed to be conſidered, there is time to turn the diſcourſe into a ſerious exhortation, calling upon my ſelf and you to abound in deeds of charity. Nor can the wiſdom of men or angels preſent to our view, for our quickning and encouragement, ſtronger arguments than thoſe contained in my text. Our Saviour and Judge will accept it kindly of us, if we open our hearts at the cry of his needy diſciples, and ſtretch forth our hands to their relief. Yea, he will reckon it an act of beneficence done to himſelf, and acknowledge it as ſuch before the general aſſembly at the great day. And can we withſtand ſo moving, ſo endearing, a conſideration? Where, in that caſe, is our love to the Saviour, our beſt friend, and greateſt benefactor? Was our dear Lord now on earth, and could we behold him, with our bodily eyes, in a ſuffering ſtate, as he once was, ſhould we think any thing too much to

part

part with for his comfort? Let us make it appear, that we ſhould not, by miniſtring to the neceſſities of poor ſaints. In this way, we may now miniſter even to Chriſt himſelf. For he is the head of that body, of which believers, however poor and needy, are parts; and the kindneſs we ſhow them, we ſhow it conſtructively to him: Yea, there is no office of love we can expreſs towards them, even the meaneſt of them, but our Lord will take it as though perſonally done to himſelf. O the aſtoniſhing ſtupidity of thoſe men, who are not made willing, by this conſtraining motive, to do good, as they have opportunity, and ability, to the houſhold of faith!

IF this ſhould be the truth with reſpect to any of us, let us look forward to the coming day of judgment, and know, that our admiſſion to the rewards of an eternal kingdom is eſſentially connected with that "love to the brethren," which will ſhow it ſelf in all ſuitable inſtances of beneficence towards them. The inquiry, at the judgment, will be, what have been our charities, in obedience to the goſpel? What diſtributions have we made to Chriſt's poor, which we have always had with us to move our commiſeration? Nor will it be in our power to give a good account of ourſelves, if we cannot ſay, that we have fed the hungry, and cloathed the naked, in ſome proportion

portion according to the ability God has given us. It will not then avail us, tho' we ſhould have done no hurt, if we have done no good. It will not then ſuffice, that we have been fair and honeſt in our dealings, that we have been ſober and temperate in our enjoyments, or that we have appeared zealous and devout towards God, if, at the ſame time, we have been heard-hearted and uncharitable; if, while we have had it by us, we have ſaid to our poor neighbour, "go, and come again to morrow, and I will give thee"; if, while we have had ability, we have ſaid to this and the other "brother and ſiſter, when naked, or deſtitute of daily food, depart in peace, be ye warmed, be ye filled, and have not given them thoſe things which are needful for the body."

It may be worthy of our particular notice, and moſt ſolemn remembrance, that the dreadful curſe ſpoken of, in the context, as denounced againſt the wicked, is grounded on their neglect of deeds of charity. "Depart from me ye curſed; for I was an hungred, and ye gave me no meat; I was thirſty, and ye gave me no drink," and ſo on. They were, no doubt, ſinners in other reſpects; [the want of charity is commonly accompanied with many other ſins] but their uncharitableneſs only is mentioned by name; and 'tis on this account, in ſpecial, that they are doomed to "the fire prepared for the devil and his angels."

DO we, my brethren, believe a coming day of judgment? Do we expect to ſee the Son of man deſcending from heaven, in great glory, with his holy angels, to ſummon both quick and dead to an appearance before his tribunal? Let us prove our faith by our works. "To do good and communicate, let us not forget; for with ſuch ſacrifices God is well pleaſed." Do we hope to be found at the right hand of our Judge, when he ſhall "appear a ſecond time without ſin unto ſalvation"? Let us then be "rich in good works, ready to diſtribute, willing to communicate": So ſhall we "lay up in ſtore for our ſelves a good foundation againſt that time, and ſhall lay hold on eternal life."

THE bleſſed ſentence, we have heard, will, at the judgment-day, be pronounced on thoſe, and only thoſe, who have "fed the hungry, and cloathed the naked." If therefore we have not, when God has given us ability and opportunity, done theſe kind offices to the diſtreſſed in Chriſt, and are conſcious to our ſelves that we have been thus uncharitable, we can be at no loſs to determine, that we are not in the number of thoſe, concerning whom the great King and Judge of the world will ſay, at his appearing, "come, ye bleſſed of my father, inherit the kingdom prepared for you, from the foundation of the world."

SURELY,

SURELY, if we had faith in a judgment to come, and did but realize the advantage, the unſpeakable and everlaſting advantage, it would then be to us, to have abounded in deeds of charity, we ſhould not be diſpoſed to "with-hold more than is meet," as we too commonly are. 'Tis a certain truth, however backward we may be to admit it, that the beſt thing we can do with "the mammon of unrighteouſneſs" is, to "make to ourſelves friends of it," by employing it to the uſes of charity, that "when we fail, they may receive us to everlaſting habitations." We are hardly brought to believe it, but 'tis a goſpel truth, that we then moſt conſult our own intereſt, when we do the moſt good with our eſtates. We may, in this way, conſtructively remit them to another world, where we may enjoy the benefit of them forever. Every deed of charity, ſpringing from a principle of faith in Chriſt, and love to God and our neighbour, is as ſo much treaſure laid up in heaven. We may be ready to think, all that is done this way is loſt, eſteeming it as "bread caſt upon the waters," as the wiſe man ſpeaks; but we ſhall "find it again after many days": perhaps, in this world, without a poſſibility of failure in the coming eternal world. The leaſt good we do to the leaſt diſciple of Chriſt, done in faith and love, ſhall be remembred, and taken notice of, by him at the judgment, and amply rewarded. And the more good we do, the more diſtinguiſhingly glorious will

the ſentence of our Judge be, when he bids us "enter into the joys of our Lord."

SOME, perhaps, may be ready to find fault with me for not bringing a diſcourſe better fitted to the deſigns of a communion-day. But it ought to be remembred, our being hereafter admitted to ſet down at the eternal ſupper of the Lamb, in God's heavenly kingdom, is connected, in the text I have been upon, even by our Saviour himſelf, with the regard we have paid to that duty of charity I have been recommending.

AND 'tis obſervable, that very death, which we commemorate, at the holy ſupper, was owing to charity in the bleſſed Jeſus to the periſhing ſons of men, greater charity than was ever before expreſſed in this world of our's, or ever will be expreſſed again. And the ſupper, at which we are about to communicate, is an appointed memorial of this very charity of our Saviour and Lord: Nor can we ſuitably remember his death, without remembring that charity of his, which made him willing to undergo this death for our eternal good.

AND 'tis, moreover, a feaſt of charity that we are about to attend. And if we would attend it aright, it muſt be in the exerciſe of that charity, which will influence us to "love one another, even as Chriſt loved us," when he "gave himſelf an offering for our ſins."

BE-

BESIDES all which, the ſubject I have been upon is, at this time, the more ſeaſonable, as, in the providence of God, there is an opportunity, and a fair call, to preſent to your view an illuſtrious inſtance of one of thoſe righteous ones, of whoſe deeds of charity to the poor, we have reaſon to believe, our Redeemer will take particular notice, at the great day of judgment, and publiſh to the general aſſembly of angels and men to his eternal honor.

YOUR thoughts, I doubt not, are at once fixed on that dear brother of our's, and friend of Chriſt and the poor, who departed this life yeſterday Morning.

WHAT is ſaid upon ſuch occaſions is ſometimes apt to give diſguſt, as being eſteemed a compliment to the dead, rather than their juſt character. But, in the preſent caſe, I am in no fear of giving offence, the perſon I am to ſpeak of was ſo unexceptionable, ſo unenvied unleſs for his goodneſs, and ſo univerſally well ſpoken of, both while living, and now he is dead.

IT was his glory and happineſs, that he began early to ſeek and ſerve God; and he made good progreſs in religion, exemplifying in his temper, and conduct, the things that were virtuous and praiſeworthy.

HE

HE had upon his mind an habitual awe and reverence of the great God; was a man of undiſſembled piety; prayerful and devout; conſcientious in his obſervation of the Lord's day; a conſtant ſerious attendant on all the inſtitutions of goſpel-worſhip; a bright pattern of meekneſs and humility, patience and ſubjection to the Father of ſpirits; remarkable for his regard to juſtice, which he ever diſcovered in the fairneſs in his dealings, punctual veracity to his word; for his uprightneſs and integrity; his generous and public ſpirit; his plain-heartedneſs and ſimplicity; his freedom from deceit and guile; his diſregard to the pomps and vanities of the world; his peaceable, inoffenſive and kind carriage towards all men.

HE was of an active ſpirit, diligent in buſineſs; but did not purſue it to the neglect of the one thing needful. His ſhare of this world's goods, the fruit of his own labour, under the divine bleſſing, was very conſiderable; but he did not keep it to himſelf. He "honored the Lord with his ſubſtance"; chearfully embracing the opportunities providence put into his hands of relieving the neceſſities of the poor. He was "rich in good works, ready to diſtribute, willing to communicate": Tho' how often he did ſo is not fully known, nor will it be known, till the day of the revelation of Jeſus Chriſt. And what added much to the beauty and value of his charities, he diſpenſed them without

without noiſe and buſtle, without ſhew or oſtentation; not ſeeking, not regarding, the praiſe of men, and concerned chiefly to approve himſelf to his great Lord and Judge. He was, in a word, one of thoſe "good men for whom (as the apoſtle *Paul* ſpeaks) one would even dare to die." He "gave much alms to the people," and they went up "for a memorial before God."

HE was, as might be expected of ſuch a man, reconciled to the thoughts of death, willing to be "abſent from the body," as hoping he ſhould go to be with Chriſt, which is beſt of all. And when Chriſt ſhall come in the clouds of heaven, in great glory, and his holy angels with him, to judge the quick and dead, then we ſhall, I truſt, ſee this his ſervant at his right hand; and that, we have reaſon to believe, will be the ſentence, he will pronounce on him, "Come, thou bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungry, and thou gaveſt me meat; I was thirſty, and thou gaveſt me drink; I was a ſtranger, and thou tookeſt me in; naked, and thou cloathedſt me; I was ſick and thou viſitedſt me; in priſon, and thou cameſt unto me: Inasmuch as thou haſt done theſe things to theſe and thoſe of my brethren, thou haſt done it unto me."

WE cannot wiſh any thing better for the children, and the children's children, than a double portion of the

the ſame ſpirit that reſted on their father! And may they all be bleſſings in the world, and do worthily for God in their day and generation!

AND may we of this church ſuitably reſent this repeated ſtroke of God's hand upon us, within ſo ſhort a time! We have loſt a true friend, and a liberal benefactor; and our poor, one who was as a father to them. The Lord is hereby thinning our glory, and weakening our ſtrength. "Help Lord, for the godly man ceaſeth, the faithful fail from among us." Inſtead of the fathers, may there be the children, to ſupply their place, and continue this church to the ſecond coming of our Lord Jeſus Chriſt!

LET us be concerned to follow thoſe who through faith, and patience, and charity, are gone to inherit the promiſes. Let us labour that we may abound in every good work, doing all the good we can, eſpecially to the houſhold of faith. Let us deal our bread to the hungry, and draw out our ſouls to the diſtreſſed: So will our Lord Jeſus Chriſt, when he appears to judge the world in righteouſneſs, place us at his own right hand, pronounce us bleſſed in the audience of all angels, and the whole race of men, and give us an open and an abundant entrance into God's everlaſting kingdom. *AMEN.*

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